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THE CHURCHMAN'S MAGAZINE.

VOL. I.

JANUARY, 1821.

No. 1.

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TO THE PUBLIC.



THE editors of the *Churchman's Magazine* enter upon the task assigned them by the Convention of the diocese, with a deep sense of the importance of the undertaking, and of the responsibility which they consequently incur. From this responsibility, as well as the labour of conducting such a work, they would willingly excuse themselves. But, called as they are, by the highest ecclesiastical authority of the diocese, to this interesting duty, and indulging a hope, that they may render some service to the cause of Christianity, they will cheerfully continue to superintend the publication, until the same authority shall commit the work to other and abler hands.

As great latitude is usually allowed to the conductors of works of this description, in the selection and arrangement of materials, no particular detail of the plan of the present undertaking will be attempted. On this head, it is sufficient to say, that the leading objects of the publication will be, to communicate religious information and instruction, and to defend and explain the doctrines and principles of the Protestant Episcopal Church. In doing this, the editors will take the Scriptures, as they

are explained in the Articles of the Church, in her formularies of devotion, and in theological works of standard authority, for their constant guide and direction. And although it is intended to make the Magazine, as far as practicable, an original work, its pages will occasionally be enriched by extracts from cotemporaneous religious works of acknowledged merit, both foreign and American.

It will be desirable to make the Magazine a repository of such sketches and facts relating to the Church, as may furnish the materials for a history of her rise and progress in the United States. Many interesting particulars of this nature may be collected; and more especially in the state of Connecticut—a state which had the distinguished honour of receiving the first Bishop of the American Church. To this end, the editors solicit the aged members of the Church, and others who may be in possession of documents or facts of this description, to communicate them for publication.

The editors, being severally engaged in extensive and laborious professional duties, will probably find but little leisure to bestow on this work. They must confidently de-

pend, therefore, on the aid of their brethren, both of the clergy and laity; and they will feel particularly grateful for well written communications, tending to illustrate the various points of Christian belief and practice—biographical sketches of individuals, eminent for talents and piety—obituary notices—religious anecdotes—sacred poetry—and, in short, whatever may be calculated to promote the cause of true religion, to extend the knowledge of the truth, and to enlarge the boundaries of the Church of Christ.

T. C. BROWNELL,
T. BRONSON,
D. BURHANS,
H. CROSWELL.
B. G. NOBLE,
N. S. WHEATON,
G. SUMNER.



It is well known to the readers of our Ecclesiastical History, that when Doct. Seabury was sent to England, to be invested with the Episcopal office, certain Parliamentary difficulties stood in the way of his consecration, which were subsequently removed, however, by an act of the Legislature. In this predicament, he recollected that there still existed in Scotland "a Catholic Remainder of the Antient Church;" which was so far from being connected with the civil power, that it was the subject of political oppression, for its attachment to the exiled house of Stuart. The Scottish Bishops had been deprived of their Sees at the time of the revolution; and although some mitigation of their sentence had been obtained under the reign of Queen Anne, yet, in consequence of the rebellion excited in Scotland in favour of the Pretender, soon after the accession of George the first, heavier penalties were inflicted, and the Scottish Church

was oppressed by enactments scarcely less severe than those, which, in former ages, had been levelled against the conventicles of the Covenanters. It is true, the severest of these laws were gradually disused, as the danger to be apprehended from the Pretender subsided; but they still stood unrepealed among the acts of Parliament, to the great detriment of the Church in Scotland, till the year 1788; when, the last male heir of the house of Stuart having expired at Rome, the Bishops and Clergy of Scotland "resolved to acquiesce in the government of the kingdom, invested in the person of George the third, and to testify their compliance by praying for him by name in their public worship." This step was preparatory to an application to Parliament for relief, which was made in the following year, and granted after a three years' delay.

When Doct. Seabury found that legal disabilities opposed his consecration in England, he addressed himself to the remnant of a suffering Church, where no oaths of allegiance were exacted, and was consecrated at Aberdeen in 1784, by the Primus, assisted by his coadjutor, and the Bishop of Ross and Moray. On his return to America, he brought with him an address from the consecrating Bishops to the Clergy of Connecticut, which, for the Christian spirit it breathes, and the anxiety it expresses for the welfare of this new branch of the Episcopal Church in this western world, deserves a place in our pages. It is written on parchment, and from comparing the hand-writing of the signature with that of the address, it seems to have been from the pen of Bishop Skinner. The "Concordate" referred to, we believe, is still in existence; and should we be so fortunate as to meet with it, we shall be happy in giving it to our readers in a subsequent number.

To the Episcopal Clergy in Connecticut, in North America.

Reverend Brethren, and well beloved in Christ,

WHEREAS it has been represented to us the Bishops of the Episcopal Church of Scotland, by the Reverend Dr. *Samuel Seabury*, your fellow Presbyter in Connecticut, that you are desirous to have the blessings of a free, valid, and purely Ecclesiastical Episcopacy communicated to you, and that you do consider the Scottish Episcopacy to be such in every sense of the word: And the said Dr. Seabury having been sufficiently recommended to us, as a person very fit for the Episcopate; and having also satisfied us that you were willing to acknowledge and submit to him, as your Bishop, when properly authorized to take the charge of you in that character:—Know therefore, dearly beloved, that We the Bishops, and, under Christ, the Governours, by regular succession, of the Episcopal Church of Scotland, considering the reasonableness of your request, and being entirely satisfied with the recommendations in favour of the said Dr. Samuel Seabury, have accordingly promoted him to the high Order of the Episcopate, by the laying on of our hands, and have thereby invested him with proper powers for governing, and performing all Episcopal Offices in the Church in Connecticut. And having thus far complied with your desire, and done what was incumbent on us, to keep up the Episcopal Succession in a part of the Christian Church, which is now by mutual agreement loosed from, and given up by, those who once took the charge of it, permit us therefore, Reverend Brethren, to request your hearty and sincere endeavours to further and carry on the good work we have happily begun. To this end, we hope you will receive and acknowledge the Rt. Rev. Bishop Seabury as your Bishop and spiritual Governour, that you pay him all due and canonical obedience

in that sacred character, and reverently apply to him for all Episcopal Offices, which you, or the people committed to your pastoral care, may stand in need of at his hands, till through the goodness of God, the number of Bishops be increased among you, and the State of Connecticut be divided into separate Districts or Diocesses, as is the case in other parts of the Christian World. This recommendation, we flatter ourselves, you will take in good part from the Governours of a Church which cannot be suspected of aiming at supremacy of any kind, or over any people. Unacquainted as we are with the politicks of nations, and under no temptation to interfere in matters foreign to us, we have no other object in view but the interests of the Mediator's Kingdom, no higher ambition than to do our duty as messengers of the Prince of Peace. In the discharge of this duty, the example we wish to copy after is that of the Primitive Church, while in a similar situation, unconnected with, and unsupported by the temporal powers. On this footing, it is our earnest desire that the Episcopal Church in Connecticut be in full communion with the Episcopal Church in Scotland, as we the underwritten Bishops for ourselves, and our successors in office, agree to hold communion with Bishop Seabury and his successors, as practised in the various provinces of the Primitive Church, in all the fundamental Articles of Faith, and by mutual intercourse of Ecclesiastical Correspondence, and brotherly fellowship, when opportunity offers, or necessity requires. Upon this plan, which, we hope, will meet your joint approbation, and according to this standard of primitive practice, a *Concordate* has been drawn up and signed by us, the Bishops of the Church in Scotland, on the one part, and by Bishop Seabury on the other, the articles of which are to serve as a Bond of Union between

the Catholic Remainder of the ancient Church of Scotland, and the now rising Church in the State of Connecticut. Of this Concordate, a copy is herewith sent for your satisfaction; and after having duly weighed the several articles of it, we hope you will find them all both expedient and equitable, dictated by a spirit of Christian meekness, and proceeding from a pure regard to regularity and good order. As such we most earnestly recommend them to your serious attention, and, with all brotherly love, intreat your hearty and sincere compliance with them. A Concordate thus established in mutual good faith and confidence, will, by the blessing of God, make our Ecclesiastical Union firm and lasting; and we have no other desire but to render it conducive to that peace, and agreeable to that truth, which it ever has been, and shall be, our study to seek after and cultivate. And may the God of peace grant you to be like-minded: May He, who is the great High Priest of our profession, the Shepherd and Bishop of our souls, prosper these our endeavours for the propagation of his Truth and Righteousness: May he graciously accept our imperfect services, grant success to our good designs, and make his Church to be yet glorious upon earth, and the joy of all lands. To his divine benediction, we heartily commend you, your flocks, and your labours, and are,

Reverend Sirs,

Your affectionate brethren,
and fellow-servants in Christ,
ROBERT KILGOUR,
Bishop & Primus.

ARTHUR PETRIE, Bishop.
JOHN SKINNER, Bishop.

Aberdeen, Nov. 15th, 1784.

For the Churchman's Magazine.

A Fragment of Church History.

To those who object to Episcopal authority, on the ground of its derivation through a channel so corrupt as

the Church of Rome, the following fragment of Church History may not be wholly without interest. Having lately perused the two letters of Bishop Burgess* to the clergy of his diocese on this subject, and thinking they might convey information to some of your readers which they did not possess before, I take the liberty to send you the substance of what he has said, and chiefly in his own words.

His object, as he states himself, is, "to shew that St. Paul preached the gospel in Britain; and to ascertain, as nearly as possible, the time of his journey thither, on the authority of Clemens Romanus, Eusebius, Jerome, Theodoret, and two British records."

Of St. Paul's journey to Britain, a point of some importance in the history of the gospel, there is, fortunately, considerable evidence. Usher and Stillingfleet have collected the most unquestionable authorities for it; and some of the best ecclesiastical historians have no scruple in acceding to the general testimony of the Fathers, that the gospel was preached in Britain soon after the middle of the first century, but shrink from the particular evidences of time and person, as if doubting their probability. This timidity is, however, to be regretted, as by it they have given some advantages to the advocates both of popery and infidelity: to the first, by suppressing important evidence which would disprove the assumed supremacy of the Church of Rome, and to the last, by withdrawing some strong and tangible proofs of the truth of Christianity.

Gildas, who wrote his history in the year 546, says, that Christianity was introduced into Britain *before* the defeat of the British forces under Boadicea, (A. D. 61,) and between that event and some others, not long preceding it. After mentioning this defeat, he adds—"In the mean

*Republished in the "Churchman Armed."

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while, the sun of the gospel *first* enlightened this island,—which displayed his bright beams to the whole world, as we know, in the latter part of the reign of Tiberius Cæsar.” It was in the 20th or 21st year of Tiberius, that the apostles received their commission to preach the gospel to all the world.

Eusebius affirms that the gospel was preached in Britain by some of the apostles. Other ancient historians expressly assert this of St. Paul. He was sent prisoner to Rome in the second year of Nero, A. D. 56. The family of Caractacus, who, with himself, were sent as hostages from Britain, A. D. 51, were still at Rome; for we are informed by an ancient British record, that the father of Caractacus accompanied his son as an hostage, and returned to Britain after staying at Rome seven years, that is, till the year 58, and brought with him the knowledge of the Christian faith. Bishop Burgess concludes that St. Paul either accompanied this family on their return to Britain, or followed them after he had visited Spain.

The practicability of St. Paul's journey to Britain, within the period mentioned by Gildas, depends in a considerable degree on the year of his first going to Rome, and that again upon the recal of Felix from Judea. The Bishop considers the latter event as simultaneous with the removal of Pallas, brother of Felix, from the administration of public affairs at Rome, which took place in the second year of Nero, A. D. 56. He thus obtains a point of time for St. Paul's first journey to Rome, which accords with the testimony of Eusebius and Jerome, and is consistent with Gildas's narration; a period which was peculiarly favourable for the apostle's journey to Britain, after his two years imprisonment at Rome; and which moreover afforded sufficient time for his labours and journies in the West and East, be-

fore his return to Rome in A. D. 67 or 68. To this interval Godeau allows eight years. Baronius, Massutius, Simson, and Stillingfleet, somewhat more, and the *Historia Ecclesiastica Magdeburgica*, two years. And Bishop Burgess is of opinion, that the great diversity of dates assigned to the same events in St. Paul's ministry,—his *first* visit to Rome,—his return,—and his death,—seems to have been occasioned, in no small degree, by the omission of so material a portion of that ministry, as the apostle's journey to the West.

The testimonies of the *first six* centuries, which either expressly record St. Paul's journey to the West and to Britain, or afford such evidence of the propagation of Christianity in Spain and Britain, as coincides with this statement, are given in few words, as follows.

1. The *first* and most important is the testimony of *Clemens Romanus*, “the friend and fellow-labourer of St. Paul,” and himself a bishop of Rome. He says, that St. Paul, in preaching the gospel, went to the *utmost bounds of the West*. This was the usual designation of Britain. Catullus calls Britain *ultima Britannica*, and *ultima occidentis insula*. The West included Gaul, Spain, and Britain. Theodoret speaks of the inhabitants of these countries as dwelling in the *utmost bounds of the West*.

2. In the second century, A. D. 179, *Irenæus* speaks of Christianity as propagated to the utmost bounds of the earth, by the apostles and their disciples, and particularly specifies the churches planted in Spain, and the Celtick nations. By the Celtick nations were meant the people of Germany, Gaul, and Britain.

3. At the end of the second, or beginning of the third century, (A. D. 193—200,) *Tertullian* mentions among the Christian converts, the inhabitants of Spain, Gaul, and Britain. Though neither Irenæus nor

Tertullian expressly mention St. Paul, yet the conversion of Britain to Christianity, is recorded by them as the work of the apostles and their disciples.

4. In the fourth century, (A. D. 270—340,) *Eusebius* says, that some of the apostles "passed over the ocean to the British isles." And *Jerome*, in the same century, (A. D. 329—420,) ascribes that province expressly to St. Paul, and says, that after his imprisonment, having been in Spain, he went from ocean to ocean, and that he preached the gospel in the *Western* parts. In the western parts he included Britain, as is evident from a passage quoted by *Cambden* from his *Epistle to Marcellus*.

5. In the fifth century, (A. D. 423—460,) *Theodoret* mentions the Britons among the nations converted by the apostles; and says, that St. Paul, after his release from imprisonment, went to Spain, and from thence carried the light of the gospel to other nations. He also says, that St. Paul brought salvation to the *islands that lie in the ocean*.

6. In the sixth century, (560—600) *Venantius Fortunatus* says thus of St. Paul:

*Transit et oceanum, vel qua facit insula portum
Quasque Britannus habet terras, quasque ultima
Thule.*

This passage has been sometimes admitted hesitatingly, as if verse were necessarily the vehicle of fiction. But that the testimony of *Venantius Fortunatus* is not to be ascribed to the license of poetical exaggeration, and that the language of *Clement*, *Jerome*, and *Theodoret*, is neither ambiguous, nor hyperbolical, we may judge from the authority of *Gibbon*, who will not be suspected of making any undue concessions in favour of Christianity, but who was well acquainted with the political facilities, which the Roman empire at that time afforded, for the universal propagation of the gospel. "The

public highways," says he, "which had been constructed for the Roman legions, opened an easy passage for the christian missionaries from Damascus to Corinth, and from Italy to the *extremity of Spain or Britain*."

In addition to the authorities here cited, the Bishop refers to the following judicious modern writers, as concurring with him in opinion, to wit: *Archbishop Parker*, *Cambden*, *Usher*, *Stillingfleet*, *Cave*, *Gibson*, *Nelson*, and *Collier*. And he at the same time admits that *Hales*, *Lardner*, and *Fell*, are of a different opinion.

On the authority of *Usher*, Bishop Burgess states that St. Paul appointed *Aristobulus*, who is mentioned in the *Epistle to the Romans*, as first bishop of the British churches, and that he also appointed the inferior ministers. By the appointment of Priests and Deacons, the form of church government was complete, and the British Church therefore, in a spiritual sense, was fully established. "What results then," he asks, "from this establishment of the British Church by St. Paul? The very interesting consequence, that the *Church of Britain* was fully established before the *Church of Rome*. For *Linus*, the first bishop of Rome, was appointed by the joint authority of St. Peter and St. Paul, in the year of their martyrdom, therefore *after* St. Paul's return from Britain.

There was, however, communion between the British churches, and the [then uncorrupt] church of Rome, till the Saxons, in A. D. 449, landed in Britain, and took possession of the eastern and southern coasts, by which means the communication with Rome was cut off. In A. D. 597, *Austin the Monk*, with forty missionaries, landed in Kent, invested by *Gregory*, Bishop of Rome, "with an extensive jurisdiction over all the bishops of the Britons." His first attempts were made among the Saxons; and being successful in converting *Ethel-*

bert their king, he proceeded to gain over the Britons. In A. D. 601, he invited their Bishops and learned men to a conference. Seven British bishops attended, together with many learned men, among whom the most conspicuous was Dinooth, Abbot of the monastery [at that time very famous] at Bangor. The haughtiness of Austin exceedingly disgusted these pious men, who had previously agreed to consider his *meekness* as a test of his authority. He proposed to them, to conform fully to the Church of Rome, and to admit its supremacy. That church had, at this time, become filled with superstition. They utterly rejected all his propositions, insisted that their bishops had equal jurisdiction with the Bishop of Rome; and they even refused to hold communion with him and his Saxon converts. Upon this, he threatened them, that "if they would not have peace with brethren, they should have war from enemies," which he is accused of having brought about, by exciting Edilfred, king of Northumberland, to attack the Britons, who, at the first onset of his vengeance, is said to have destroyed 1200 of the unarmed and defenceless priests and inmates of the monastery at Bangor.

The following passage of a letter from Bishop Davies to Archbishop Parker, contains a very interesting record of the sentiments of the British Church, at this early period:—"One notable story was in the chronicle: how after the Saxons conquered, continual war remained betwixt the Britons [then inhabitants of the realm] and the Saxons, the Britons being christians, and the Saxons pagans. As occasion served, they sometimes treated of peace, and then met together, and communed together, and did eat and drink together; but after that, by the means of Austin, the Saxons became christians in such sort as Austin had taught them, the Britons would not, after that, nei-

ther eat nor drink with them, nor yet salute them, because *they corrupted with superstition, images and idolatry, the true religion of Christ.*"

Humphrey Lloyd, the historian of Cambria, also adds his testimony to these facts:—"In those days the Britons refused the doctrine of Austin as erroneous and corrupt." And again—"The Britons did abhor the Romish doctrine taught in that time."

There was then a church of "the faith once delivered to the saints," planted in Britain, by apostles and their disciples, **FIVE HUNDRED AND FORTY YEARS** before the landing of Austin, with his coadjutors, and his full powers of "extensive jurisdiction" in England. Schools, monasteries, and churches were established, and were directed by men of piety and learning, and the fruits of their labours were in a flourishing state: but, at about the same period in which the Bishop of Rome was declared "Universal Pontiff," by a submissive emperor, and "after a long and doubtful struggle, the religion,*with the government of the natives, sunk under the persevering efforts of the Saxons;" and it was not till the period of the REFORMATION, 1000 years later, that the Britons were able to shake off the galling yoke of papal superstition, and to return to their former profession of "the true religion of Christ."

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We publish the following Communication, not as containing our own sentiments on an important subject, but for the consideration of such of our brethren as *are able to receive it*. Had it been necessary to the writer's purpose to substantiate his remarks by an appeal to examples, we think he might have found them amongst the Butlers and Leightons of our own Church, without awakening those disgusting associations which are intimately connected with the mention of Roman Catholic ce-

libacy; for although such men as Quesnel, Thomas a Kempis, and Fenelon, have appeared at distant intervals in that communion, as "lights shining in a dark place," yet much of the huge profligacy which formerly characterized the clergy of that order, may unquestionably be traced to their decrees, "forbidding to marry."

With regard to *Communications* in general, which may be made for our paper, we think it proper to state once for all, that we do not hold ourselves responsible for the sentiments they may contain; nor will their insertion be construed into an approval of every thing which may be advanced in them. We wish to have our pages open to animated and improving discussion, which manifestly cannot take place, if nothing is to be inserted which does not admit of debate.

On the Ascendancy of the Clergy in Society.

THE influence which the Clergy have exercised over the opinions and habits of mankind, has often excited the sneer of infidelity. The dominion of priestcraft, has been viewed with affected horror, and personified as a destructive demon, by the free-thinker and the skeptic. Against this chimera, the arrows of wit and ridicule, and the powerful artillery of sarcastic literature, have combined their force. Yet have these weapons recoiled from the shield of truth, like the darts of the feeble Priam from the armour of his conqueror; or if they have ever inflicted a wound, as in the war of angels, "the ethereal substance has clos'd, not long divisible." Sophistry has been disconcerted by the fact, that the most blissful state of society exists, where the influence of a pious clergy is most deeply felt, and most extensively diffused. Even Malice has blushed, and Slander has been silenced, at perceiving this influence, like a tute-

lary deity, entering the cottage, presiding over the fireside, mitigating the pangs of sickness, blessing the hoary head when it is found in the way of righteousness, gliding into the infant bosom to implant the germ of goodness and of piety, and bending over the bed of death, to brighten the hope of the departing soul. Of invisible step and powerful agency is that spirit, which animates a faithful ambassador of God. In bearing to his brethren the glad tidings of the gospel, he seems to participate in the elevation of his theme; he becomes identified with the majesty of his office, as the Jewish Lawgiver bore from the awful mount, emanations of the glory of the Eternal.

This ascendancy of the messenger of salvation, ought not to be diminished, while it is sacredly devoted to the interests of religion; while, as in the case of good king Josiah, it sanctifies its royalty to build the temple of Zion, and destroy the strong holds of idolatry. Power of this nature can never be dangerous, when it springs from good will to man; when tempered by a holy humility, an evangelical piety; guided in its exercise by a knowledge of human nature, and arrayed in the panoply of science. The laity, so far from dreading clerical influence, should strive to fix it on a more durable basis, by promoting that ease of situation which gives an exemption from the cares of life, and the means of acquiring knowledge. A more than nominal acquaintance with science is necessary for him, who is expected sometimes to contend with "principalities and powers," and to give to the cunning disputants of a misguided philosophy, "a reason for the hope that is in him." A spiritual guide should neither be perplexed for his subsistence, nor immersed in the dangers of ostentatious prosperity. Earthly cares of any description, are unfavourable to the successful performance of his duty; and whether

they be the cares of abundance, or of poverty, will make but little difference in his last account. The minute and multiplied labours of providing for a family, are continued drawbacks from parochial usefulness and influence. If discharged, they interfere with ministerial duties; if neglected, they assume the character of sins. They make such exactions from the teacher of heavenly things, that when he ought to be labouring for the souls committed to his charge, or studying to attain that standard of sublime devotion which he recommends to their adoption, he is merely devising means how to furnish his table, and provide raiment for his household. These petty and unceasing details are as a yoke upon the aspiring intellect; and with their levelling principle, make "*him* weak as another man," who should be strong to bear the armour of Jehovah. Why then will the true servant of Jesus Christ, who values his time, his talents, and his influence, only as they subserve the interests of his Master; why will he devote half of them, perhaps *more than half*, to the world, and be content with an amphibious Christianity? What is justifiable in other men, may not be expedient for him who approaches the altar, and enters the most holy place. Thus it was considered by the Church of Rome; when, in ancient times, she proposed celibacy to her ecclesiastical orders. To promote their ascendancy over the laity, was the object of this injunction; and notwithstanding the opposition it encountered from the inclinations and passions of men, a conviction that it would be a strong engine to advance the power and dignity of the Church, caused it finally to prevail. It was originally proposed in the Council of Nice; and about the year 300, was publicly enjoined by the 33d canon of the Council of Elvira. Still, it did not gain the general observance of the clergy, though Pope Symmachus, nearly

a century after, issued a decree to confirm it. Leo the First, ever studious to advance ecclesiastical influence, endeavoured to enforce celibacy as its coadjutor. Gregory the Great, who understood the theory of the power of the clergy, and was anxious to give them "the means of promoting with unceasing industry the grandeur of their own order," brought them to admit the celibate as a law, in the year 591. In Great-Britain, the partial celibacy of priests, commenced about the 6th century, at the period of the arrival of St. Austin. Four hundred years after, it became more widely extended, during the reign of Edred, principally through the influence of the Benedictines, who were introduced into that country by Dunstan. It was promulgated as a law in the seventh year of Henry I. by a Synod, held at the instigation of Pope Pascal II. Wherever this system prevailed, by separating the clergy as a distinct body, it held them up to observation, and opened a wider and higher sphere for the exercise of their knowledge, and the display of their talents.— Sometimes, it is true, by dissolute ecclesiastics, it was rendered the organ of corruption and guilt. But men of pure minds and renovated spirits, acquired by it an abstraction from sense, an intellectual dignity; and received from their adherents, a sacredness of homage approaching to adoration. Like a candle, lighted and placed in a fair golden candlestick, they "enlightened all that were in the house." The light was "hidden neither under a bushel, nor beneath a bed;" no cares circumscribed its radiance, no voluptuousness sullied its brightness, or prevented its "shining more and more, unto the perfect day." If then celibacy offer any advantages for the acquisition of literature or the duties of devotion, why should not these advantages be secured by the minister of religion? While he continually reminds others

that "this life is short," will he value its fleeting gratifications above the power of discharging its duties with superior zeal, above the hope of rendering an account of his stewardship with superior joy?

I am aware that this suggestion will be censured as unreasonable and enthusiastic; for whatever opposes the general customs of society, must of necessity be unpopular. Matrimony is undoubtedly both the destiny and the privilege of man; yet by its monopoly of thoughts and affections, it may sometimes fetter the liberty of a spirit, whose soaring might shed purer light upon those whom it is bound to lead in the way of salvation. But must we not take human nature as we find it? Yes, surely; and for the *multitude*, this is not intended. But among those who guide the multitude in "things pertaining to God," there may possibly be a few clear minds, who perceive that by undivided attention to any important object, they can better understand and promote it; a few sincere souls, who may be willing to devote their energies *exclusively*, instead of *nomi- nally*, to a cause divine; a few refined spirits, who before their youthful attachments are pinioned to the earth, may turn their ardour into a purer channel, that they may better serve the cause of heaven on earth, and better fit themselves on earth for heaven. If there be any minds who perceive in this system, only an unreasonable sacrifice of innocent desires, or a cloak for secret vice, to them it might indeed be evil. The history of the monasteries and inquisitions of Europe, furnish evidence that this system may be a source of misery, and a curtain to guilt. But among the clergy of the Church of Rome, many illustrious examples may be found of those who have obeyed her injunction with resolute piety. These have moved in the sphere of active goodness like angels, and shone in the canopy of vir-

tue as "stars of the first magnitude." Would the amiable, the exalted Fenelon, have been more pure in his conversation, more disinterested in his charities, more unwearied in his ministerial labours, more distinguished by his literary performances, more fervent in his religious aspirations, if he had fettered his mind with the perplexities of domestic life, and entombed his affections and devotional feelings in earthly cares? Would the Chief of the Apostles, who, for the cause of Christ, counted all afflictions light, all temptations joy, have found his zeal heightened by groveling anxieties? Would he, were celibacy a state only of causeless privation or fallacious penance, have expressed the wish, that in this respect, "all men were even, as he himself?" Would he, without conviction of the truth that celibacy were favourable to devotion, have drawn the parallel, "the unmarried careth for the things of the Lord; the married careth for the things of the world." And if the inference drawn from this strong antithesis, were hostile to the welfare of of his fellow-labourers, would he have dared to fortify it by the solemn assertion, "I think that I have the Spirit of God?"

Let it be remembered how few sacrifices are required of modern christians, and how seldom they are called on to test the validity of their faith, by imitating the patience, the self-denial, and the fortitude of the primitive believers. We offer to God that which costs us nothing. Is there any spirit, as yet uncontaminated by the world, which in devoting itself to the ministry, would bring, as an oblation, a lamb without a blemish? Is there any youth, who, in lighting his lamp for the sanctuary, would desire that it might glow with a pure flame? Let him then extinguish those extraneous fires that consume the dedicated oil. Let him enkindle in his censer the perfume of pleasures resigned for the sake of the gospel, and

see if the seraphic incense ascendeth not upward.

Let him mark out for himself a sphere of usefulness as extensive as he may; an elevation of literature as lofty as he will, and what shall prevent his attaining them; what can limit the flight of an unchained spirit? Let him consider himself as on an angel's mission, and, like the angels, "neither marry, nor be given in marriage." Let him sacrifice those inclinations which in the children of the world are innocent, that he may be as a Nazarene, faithful to his consecrating vow. Let him rise with a godlike temperance above all the allurements of sense, and see if, like the captive children who refused the dainties of the Babylonish tables, his wisdom does not render him revered on earth, and beloved in heaven. While he lays this offering on the altar in the purity of his heart; while he pronounces with elevated devotion the vow, "Lo! I come to do thy will!" will not a brighter smile of acceptance dignify the servant, who could thus deny himself for the sake of his Master; thus aspire to a devotion, whose sublimity the world accounts as madness.

LAICUS.

Remarks on silent Worship.

From the London Review.

DEVOTION, considered simply in itself, is an intercourse between God and us; between the supreme, self-existent, inconceivable Spirit, with which, for awful reasons, he has animated a portion of matter upon earth, which we call man. It is a silent act, in which the soul divests itself of outward things, flies into heaven, and pours forth all its wants, wishes, hopes, fears, guilt or pleasure, into the bosom of an Almighty friend. Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of nature, and of our passions. A little habit will over-

come this reluctance. When you have fairly entered upon your journey, the ways of this wisdom will be ways of pleasantness, and all its paths are peace. True devotion doubtless requires a considerable degree of abstraction from the world. Hence modern Christians treat it as a vision—hence many modern writers have little of its unction; but it glows in the Scriptures—it warms us in the Fathers—it burned in an Austin, and many others of the persecuted martyrs, who now are with God. That we hear little of it, is not wonderful. It makes no noise in the circle of the learned, or of the elegant. Under a heap of worldly care, we smother the lovely infant, and will not let it breathe; vanity, ambition, pleasure, avarice, quench the celestial fire, and these, alas! are too much the god of mortals! Ever since the world began, writers have been amusing us only with the shadows of this piety, instead of giving us its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, an august temple or splendid imagery, which have little connection with sentiment or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth; whilst the lukewarm have rested in a few outward duties which have had no vigour; and, as they spring not from the heart, never entered the temple of the Most High.

Real piety is of a very different and of a much more animated nature—it looks up to God—sees, hears, feels him in every event—in every vicissitude—in all places—in all seasons, and upon all occasions. It is theory, verified by experience: it is faith, substantiated by mental enjoyment: it is heaven, transplanted into the human bosom: it is the radiance of the divinity, warming and encircling man: it is a spiritual sense, gratified by spiritual sensations; without this,

all ceremonies are inefficacious ;—books, prayers, sacraments, and meditations, are but a body without a soul, or a statue without animation. That man is capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts : it may be proved to spring from natural and philosophical causes. God is a spirit, so is the mind ; bodies can have intercourse, so can souls ; when minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of Paradise—sin interrupted, and holiness must restore it to a soul : Thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye, as the falling of dews, but not less refreshing to its secret powers, than that is to vegetation. The primitive saints are described thus when they speak of their transports : David felt it when he longed for God, as the hart panteth after the water brooks : St. Paul, when he gloried in his tribulations ; it was embodied in him, when he was carried up into the third heaven, and heard things impossible to be uttered. St. Stephen was filled with it, when he saw the heavens open, and prayed for his murderers. By it, martyrs were supported when they were stoned and sawed asunder ; and till we feel it in ourselves, we shall never fully know how glorious the Lord is. If you can acquire this spiritual abstraction, you will at once have made your fortune for eternity ; it will be of little moment what is your lot on earth, or what the distinguishing vicissitudes of your life. Prosperity or adversity—health or sickness—honour or disgrace—a cottage or a crown—will all be so many instruments of glory : the whole creation will become a temple ; every want and every object will lead your mind to God, and his greatness and protection. You will insensibly lose the littleness, the glo-

ry and tinsel of all human things. If I wished only to set off your person to the greatest advantage, I would recommend this true sublime of religion ; it gives a pleasing serenity to the countenance, and a cheerfulness to the spirit, beyond the reach of art, or the power of affectation ; it communicates a real transport to the mind, which dissipation mimics only for a moment ; a sweetness to the disposition, and a lustre to the manners, which all the airs of modern politeness study but in vain. Easy in yourself, it will make you in perfect good humour with the world ; and when you are diffusing happiness around you, you will only be dealing out the broken fragments that remain after you have eaten. This devotion, however, though essential to a silent intercourse between the soul and God ; yet to creatures consisting of matter as well as spirit, must be nourished by external forms ; it must strike the senses, in order to awaken the imagination.

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For the Churchman's Magazine.

We doubt not the following account of *Jerome of Prague*, will be acceptable to those of our readers, who take an interest in the fortunes and fate of good and great men. As the letter inserted below, is from the pen of a Roman Catholic, and a spectator of what he relates, the favourable testimony it bears to the character of the martyr, cannot justly be suspected ; and we are obliged to consider him one of the most accomplished men, that the middle ages produced. To those, not well acquainted with the ecclesiastical history of that period, the following abstract from "*Jones' History of the Waldenses and Albigenses*" may not be unacceptable.

It is well known that as early as the 14th century, the doctrines of the Reformation were published in England by Wickliff and his disciples ; whence they soon after found their

way into Bohemia, in consequence of the political connection existing between the two kingdoms. *John Huss*, who had been a student, and afterwards a Professor, in the University of Prague, became a zealous disciple of Wickliff. "He was a person of eminent abilities, and still more eminent zeal; his talents were popular, his life irreproachable, and his manners the most affable and engaging." "Jerome of Prague was the intimate friend and companion of Huss; inferior to him in age, experience, and authority, but his superior in all liberal endowments." When he had finished his education at the University, he travelled into the neighbouring countries on the continent, and was particularly admired for his talents, his virtues, and his graceful elocution. Having made the tour of the continent, he passed over into England; where he obtained access to the writings of Wickliff, and became a convert to his doctrines.

On his return to Prague, he co-operated with his friend in disseminating the principles of the Reformation; but the opposition of two such men to the abominations of the times, could not fail of kindling the resentment of the Papal court. The extraordinary state of affairs, however, screened them for a time from vengeance, and left them at liberty to prosecute their designs.

At this period, *three* Popes disputed the chair of Saint Peter, (we wonder what became of the *infallibility* in the mean time,) and mutually hurled their excommunications at each other; till the emperor Sigismund, in the year 1414, convened the council of Constance, with a view to heal this fatal schism, and bring about a reformation of the clergy. "Hither from all parts of Europe, princes and prelates, clergy, laity, regulars and seculars, flocked together. Fox, the martyrologist, has given us a humorous catalogue of this grotesque assembly. 'There were,'

says he, 'archbishops and bishops, 346; abbots and doctors, 564; princes, dukes, earls, knights and squires, 16,000; prostitutes, 450; barbers, 600; musicians, cooks and jesters, 320.' "

Before this council was Huss summoned to appear, to renounce or defend his opinions; and having obtained a safe-conduct from the emperor, he set out on his journey. But he had no sooner entered the papal dominions, than he was seized and imprisoned; and by a decree of the council, was sentenced to be burnt alive. He suffered with a firmness worthy of the principles he professed, and died, praying for his merciless persecutors.

Jerome had too much distinguished himself to be long forgotten. He also was summoned to appear before the council; but hearing the fate of his friend, and not being able to procure a passport to his satisfaction, he was about to retire from the neighbourhood into Bohemia, when he was arrested and carried prisoner to Constance. His behaviour at his trial is thus related by one, who was a spectator of the whole proceeding.

Letter from Poggio of Florence to Leonard Aretin.

"In the midst of a short excursion into the country, I wrote to our common friend; from whom, I doubt not, you have had an account of me.

"Since my return to Constance, my attention has been wholly engaged by Jerome, the Bohemian heretic, as he is called. The eloquence and learning, which this person has employed in his own defence, are so extraordinary, that I cannot forbear giving you a short account of him.

"To confess the truth, I never knew the art of speaking carried so near the model of ancient eloquence. It was, indeed, amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning, he answered his

adversaries: nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and constancy of his whole behaviour. It grieved me to think so great a man was labouring under so atrocious an accusation. Whether this accusation be a just one, God knows: for myself, I inquire not into the merits of it; resting satisfied with the decision of my superiors. But I will just give you a summary of his trial.

"After many articles had been proved against him, leave was at length given him to answer each in its order. But Jerome long-refused, strenuously contending that he had many things to say previously in his defence; and that he ought first to be heard in general, before he descended to particulars. When this was over-ruled, 'Here,' said he, standing in the midst of the assembly, 'here is justice—here is equity. Beset by my enemies, I am already pronounced a heretic; I am condemned before I am examined. Were you Gods omniscient instead of an assembly of fallible men, you could not act with more sufficiency. Error is the lot of mortals; and you, exalted as you are, are subject to it. But consider, that the higher you are exalted, of the more dangerous consequence are your errors. As for me, I know I am a wretch below your notice; but at least consider, that an unjust action, in such an assembly, will be of dangerous example.'

"This, and much more, he spoke with great elegance of language, in the midst of a very unruly and indecent assembly: and thus far, at least, he prevailed; the council ordered, that he should first answer objections, and promised that he should then have liberty to speak. Accordingly all the articles alleged against him were publicly read, and then proved; after which he was asked, whether he had aught to object? It is incredible with what acuteness he

answered; and with what amazing dexterity he warded off every stroke of his adversaries. Nothing escaped him: his whole behaviour was truly great and pious. If he were, indeed, the man his defence spoke him, he was so far from meriting death, that, in my judgment, he was not in any degree culpable. In a word, he endeavoured to prove, that the greater part of the charges were purely the invention of his adversaries. Among other things, being accused of hating and defaming the holy see, the pope, the cardinals, the prelates, and the whole estate of the clergy, he stretched out his hands, and said, in a most moving accent, 'On which side, reverend fathers, shall I turn me for redress? whom shall I implore? whose assistance can I expect? which of you hath not this malicious charge entirely alienated from me? which of you hath it not changed from a judge into an inveterate enemy? It was artfully alleged indeed! Though other parts of their charge were of less moment, my accusers might well imagine, that if this were fastened on me, it could not fail of drawing upon me the united indignation of my judges.'

"On the third day of this memorable trial, what had passed was recapitulated; when Jerome, having obtained leave, though with some difficulty, to speak, began his oration with a prayer to God; whose assistance he pathetically implored. He then observed, that many excellent men, in the annals of history, had been oppressed by false witnesses, and condemned by unjust judges. Beginning with profane history, he instanced the death of Socrates, the captivity of Plato, the banishment of Anaxagoras, and the unjust sufferings of many others: he then instanced the many worthies of the Old Testament, in the same circumstances—Moses, Joshua, Daniel, and almost all the prophets; and lastly, those of the New—John the Baptist,

St. Stephen, and others, who were condemned as seditious, profane, or immoral men. An unjust judgment, he said, proceeding from a layic, was bad; from a priest, worse; still worse from a college of priests; and from a general council, superlatively bad. These things he spoke with such force and emphasis, as kept every one's attention awake.

"On one point he dwelt largely. As the merits of the cause rested entirely upon the credit of witnesses, he took great pains to shew, that very little was due to those produced against him. He had many objections to them, particulary their avowed hatred to him; the sources of which he so palpably laid open, that he made a strong impression upon the minds of his hearers, and not a little shook the credit of the witnesses. The whole council was moved, and greatly inclined to pity, if not to favour him. He added, that he came uncompelled to the council; and that neither his life nor doctrine had been such, as gave him great reason to dread an appearance before them. Difference of opinion, he said, in matters of faith, had ever arisen among learned men, and was always esteemed productive of truth, rather than of error, where bigotry was laid aside. Such, he said, was the difference between Austin and Jerome: and though their opinions were not only different, but contradictory, yet the imputation of heresy was never fixed on either.

"Every one expected, that he would now either retract his errors, or at least apologize for them; but nothing of the kind was heard from him: he declared plainly, that he had nothing to retract. He launched out into a high encomium of Huss, calling him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow the steps of that blessed martyr, and to suffer with constancy whatever the malice

of his enemies could inflict. 'The perjured witnesses,' said he, 'who have appeared against me, have won their cause: but let them remember, they have their evidence once more to give, before a tribunal where falsehood can be no disguise.'

"It was impossible to hear this pathetic speaker without emotion. Every ear was captivated, and every heart touched. But wishes in his favour were vain: he threw himself beyond a possibility of mercy. Braving death, he even provoked the vengeance which was hanging over him. 'If that holy martyr,' said he, speaking of Huss, 'used the clergy with disrespect, his censures were not levelled at them as priests, but as wicked men. He saw with indignation those revenues, which had been designed for charitable ends, expended upon pageantry and riot.'

"Through this whole oration he shewed a most amazing strength of memory. He had been confined almost a year in a dungeon; the severity of which usage he complained of, but in the language of a great and good man. In this horrid place he was deprived of books and paper. Yet, notwithstanding this, and the constant anxiety which must have hung over him, he was at no more loss for proper authorities and quotations, than if he had spent the intermediate time at leisure in his study.

"His voice was sweet, distinct, and full; his action every way the most proper, either to express indignation, or to raise pity; though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council, collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity. I speak not of his errors: let these rest with

him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of his ruin.

"Two days were allowed him for reflection: during which time many persons of consequence, and particularly my lord cardinal of Florence, endeavoured to bring him to a better mind. But persisting obstinately in his errors, he was condemned as a heretic.

"With a cheerful countenance, and more than stoical constancy, he met his fate; fearing neither death itself, nor the horrible form in which it appeared. When he came to the place, he pulled off his upper garment, and made a short prayer at the stake; to which he was soon after bound, with wet cords and an iron chain, and inclosed as high as his breast in faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither. Perform thy office before my face. Had I feared death, I might have avoided it.

"As the wood began to blaze, he sang a hymn, which the violence of the flame scarce interrupted.

"Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a noble lesson of philosophy.

"But it is time to finish this long epistle. You will say I have had some leisure upon my hands; and, to say the truth, I have not much to do here. This will, I hope, convince you, that greatness is not wholly confined to antiquity. You will think me, perhaps, tedious; but I could have been more prolix on a subject so copious. Farewell, my dear Leonard.

Constance, May 20.

To the Editors of the Churchman's Magazine.

I HAVE often attempted to explain a phenomenon, which I dare say has frequently fallen under your own observation; and should be extremely glad, if some of your correspondents, who have a deeper acquaintance with human nature than myself, would give us their views upon it. It is in substance this.—In most of our large congregations, and perhaps in every parish, there are a number of individuals, who are strongly attached to our Church; enter deeply into the plans for its external prosperity; praise its Liturgy highly; are "instant in season, and out of season," in setting forth the advantages of our Ecclesiastical Polity:—in a word, are staunch, and sometimes able advocates of its primitive truth and order; and yet, strange to tell, these particulars make up nearly the whole of their religion. They have "walked round the bulwarks of our Zion, and told every tower thereof," and seat of defence; but have been content to praise and admire. They are lavish enough in their praises of the *external* decorations of the temple; they are attracted by its fair proportions and imposing grandeur; but have never been allured beyond the threshold, to study the *beauty of holiness* that reigns within. To appropriate a sententious passage of our catechism;—they expend all their encomiums on "the outward and visible sign," without considering that it is worthless, except in so far as it actually leads to "the inward and spiritual grace," which, after all, I conclude is the object of every system of external means. Are not some of the warmest advocates of our ecclesiastical system, and, I will add, some of its most *liberal supporters*, to be found amongst the characters I have been describing? Men, who, with all their zeal in its service, could never be brought to join its communion, and thus vindicate them-

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selves from the inconsistency of contending earnestly for privileges, on which they seemed to set no adequate value? The fact, I believe, is undisputed; but I am at a loss to penetrate the *motives* which produce a course of conduct so much at variance with consistency. I am not surprised that men, to whose spiritual good the ordinances of our church have been blessed, should be warm in its praises; but how this zeal for externals should exist to the degree we actually observe, amongst men, who claim to have derived no extraordinary measure of spiritual benefit from them, is a question of more difficulty.

Nor is this enquiry without its *practical* use. An able solution might tend to undeceive these christians "of the outer court," in some important views of Christianity, as well as the real excellence of the church they justly admire. It might instruct them that a zeal about the forms of godliness, was not religion itself; and that there was no essential holiness in "building the tombs of the prophets, and garnishing the sepulchres of the righteous." It might be urged, on high authority, that "the kingdom of God was not in word, but in power;" that it is neither encomiums on any particular system of polity, nor on the Bible itself, that constitutes the spiritual christian.

Is the suspicion groundless, that some discredit has been reflected on our communion, unjustly I acknowledge, when it has been seen that many who are loudest in their praises of our system of government and worship, have not yet found it effectual as a means of grace to themselves? Churches, as well as men, are known by their fruits; and the piety or worldliness of those who stand forth as distinguished champions, far more than ever their polemic zeal, stamp a corresponding character on the communion to which they belong. It will be to no purpose

that we point out "a more excellent way," if we do not walk in it ourselves; nor will the world be slow to remark the inconsistency, to the disadvantage of those concerned, and the church with which they are associated.

If you will allow the above an insertion in your pages, it may be lead to a profitable discussion from some of your correspondents, and gratify the wishes of

AN ENQUIRER.



On Theological Controversy.

THE truths of divine revelation are so plain, that "he who runs may read;" and at the same time so deep, that angels desire to see their mysteries unfolded. The path of duty, that "high way of our God," which leads to the abodes of eternal felicity, is delineated so clearly, that we cannot mistake it; but the wonders of redeeming love, are as much above our comprehension, as they were at the creation of the world.

Yet, strange as it may seem, there are men, who think themselves capable of expounding the most obscure passages of Scripture, discoursing with great satisfaction upon subjects, which the angels of heaven are yet to investigate. And it is somewhat unfortunate, that their expositions are neither so harmonious nor so rational, as, considering the character of the profession, and the nature of their subject, we should be inclined to expect. The truth is, in religion as well in science, men are apt to *theorize*,—and having formed a system which embraces *some* of the peculiar doctrines of Christianity, they feel themselves bound to defend it. Having once embarked in the cause of theoretical religion, it seems to such men of little consequence what course they pursue; for the same zeal which leads the infidel to Mecca, once carried the holy pilgrim to Jerusalem. It is a "zeal without knowledge;" and though somewhat allied to that glow-

ing devotion, which is so kindly fostered by the institutions of our church, it has led many a martyr to the stake, and dragged before the Inquisition, many an innocent sufferer.

At the present day, it is usually directed to the defence of some favourite doctrine, some darling scheme of theology, which, compared with every other, is supposed to be more refined, more rational, more in unison with the religion of nature, or more in harmony with the scriptures of truth. On this occasion, it must be superfluous to enumerate the various tenets, which are thus earnestly defended, or to notice the means of defence, to which the advocate of a system has been known to resort.

Perhaps he chooses for his theme, the resurrection of the body; and attempts to prove from passages of holy writ, that *bone will return to its fellow-bone*; and that every atom of our organic frame will be reinstated at the resurrection. He heeds not an observation, which it may be well to make, that if the same elements enter into the constitution of successive generations, it will be impossible for them at once to regain their respective places. He heeds not an observation of the blessed saint, who declares that we must be transformed, and bear the image of the Great Spirit who gave us life and existence. Perhaps he discourses with peculiar delight upon the decrees of his Maker,—those decrees which are “sealed to the day of our redemption;” and though he fearlessly attempts to break the seal, the secrets of the eternal mind are beyond the reach of the most presumptuous adventurer.

The election of a chosen few, is often a favourite theme of discussion, advocated by men of piety, who regard it as the basis of their religion, dangerous to forget, and fatal to deny. Persons of this class seem to dwell with peculiar satisfaction upon those passages of Scripture, which vindi-

cate the absolute sovereignty of their God.

They are met on the other hand by a class of disputants, who seem determined, at all events, to maintain the free agency of man; and urge in defence of their doctrine, that in a future world, he is to be rewarded or punished, according to the deeds done in the body. One tells us, to “work out our salvation with fear and trembling;” but the other interposes, “It is God that worketh in us both to will and to do.” It is thus, the inspired words of the apostle are set at variance with each other, and religious truth is sacrificed to a fondness for system-making.

The doctrinal parts of the Bible, it has been truly said, require no other commentary, than a careful comparison of that which is obscure, with that which has been more clearly revealed. But the course adopted by many christian teachers, is to select a few passages of scripture, which are made the basis of their theology; and then, to make it serve, like the bed of Procrustes, as a standard, to which the others must be reduced.

By adopting the same course, the miser finds an apology for his penury, and the voluptuary for his pleasures;—the one “provides for his household,” the other empties his glass in compliance with king Solomon’s advice. The votary of fame, whose whole soul is bent to the attainment of some temporal object, “gives not sleep to his eyes, nor slumber to his eye-lids;” while the idler clings devoutly to his pillow, and repeats his morning orison, “Wo unto them that rise up early.”

When the unfortunate Galileo was challenged to appeal before a tribunal of the Romish church, the ecclesiastic who was appointed to promulgate the devout astronomer’s heresy, manifested the same temper, and pursued a similar course. “Ye men of Galilee, why stand ye gazing up into

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heaven?" was the theme of that harangue, which preceded the condemnation of Galileo.

G.

From the Religious and Literary Repository.

A Father's Account of his youngest Son.

THE youngest of my departed sons (as he assured us when in the immediate view of death) had many religious impressions upon his mind during his childhood; but no solid change of heart seemed to have taken place, till about the fourteenth year of his age. When a little boy, he was artful and selfish. His capacity was quick, but he wanted the openness and friendliness of his brother.

The greater part of his life was passed in a state of affliction. When he was about six years old, he had the misfortune to receive a violent blow upon his head, which separated a part of the scalp from the bone. In consequence of this, and the diseases which followed, it was judged proper that he should spend a considerable part of the summer season either at the sea, or an inland watering place. The latter seemed peculiarly useful to him, and was chiefly the place of his abode. There he promoted the establishment of Sunday schools, and he there contracted a great friendship for two or three poor pious men, who were employed as masters.

Besides this affliction, he was subject to violent head-aches, especially upon any close mental application. This disorder proved a great impediment to his learning, yet he obtained two classical prizes in his own college, and was placed on an equality with the first of his year for mathematical knowledge. Before he left the university, a general debility supervened, and he was obliged to forego his disputation in the schools. After quitting the university, he was unable to attend to any discourse that was long. An attempt to exercise

his mental powers in this way brought on immediately a head-ache, and an increase of his general debility.

When he was at school with the Rev. Mr. R. he was exercised in the excellent custom of writing down the sermon after his return from the church, and keeping a journal of his private thoughts and common transactions. He continued this custom as long as he was able to write; but during his last illness, he destroyed all that he had written previously to his going to the university.

In his nineteenth year, while he was yet at school, he made a solemn dedication of himself to God. This solemn instrument was kept secret from his most intimate friends, but was found amongst his private papers, after his death.

The change wrought in him by divine grace, truly exemplified the description of a real christian, given by the apostle. "If any man be in Christ, he is a new creature. Instead of the low cunning and selfishness, which prevailed in him when a boy, he became open, generous and affectionate; and while his attentions to those who were about him, partook of an easy politeness, he manifested on all occasions a considerable degree of heavenly mindedness. His views of his own spiritual state were not always alike. His disorder often created a depression of spirits, which cast a gloom upon his spiritual comforts, though it did not always destroy his cheerfulness.

Soon after his arrival at the university, he made the following observations in his journal: "Since I came hither, I sat apart an evening to look over my act of self-dedication, with a design to direct my views aright. I rejoice that I made that act; O that I had kept it with more sincerity, zeal and love. Lord, by thy grace, I resolve to be thy servant, and to seek the salvation of my soul through my Redeemer. O grant me sincerity, and lead me in the right

way ; and teach me in all my ways to acknowledge thee ; so shalt thou direct my paths."

After he had been about three months at the university, he took a review of his conduct, his studies, and the temper of his mind. In this part of his journal is the following declaration : " I think, as far as I can discover of my heart, I would love my Saviour, and consent more and more to his dominion over me.— There is a strong body of sin yet in me. My Saviour, I come to thee, without money, and without price, hoping for thy merciful aid to enlighten my eyes, that I may know thee. As the all-wise Providence of God has placed me here, let me consider the duties more particularly incumbent on me." These duties he enumerates ; and then adds,—*" O Lord, teach me this, that laying aside every besetting sin, I may run with patience the race set before me. The more I grow in grace, and in the knowledge of my Lord and Saviour, the more pure and blameless will my conduct be."*

When he had completed his twenty-second year, he entered the following reflections in his journal : " I hope God has enabled me to feel a small degree of gratitude for adding another year to my life. Perhaps my life is near a close ; and then, O my soul, thy everlasting doom will be sealed. O solemn thought ! How can my heart be so besotted by present duties and enjoyments, as to make me forget, that my time of probation must soon forever end, and I must enter, willing or unwilling, prepared or unprepared, into the world of spirits. Thy grace alone, O Lord, can incline my thoughtless heart to watchfulness and prayer, that my loins may be girt about, and my lamp burning, so that when the cry of thy coming shall be heard, I may be found ready to enter with thee to the marriage." Speaking of his brother's afflictions, in another place, he

says, " he is patient under the hand of God, though it is so severe ; and God enables him to place a steadfast trust in his Redeemer. May this lead me trust in God, who will give strength according to our day, and will certainly, with the temptation, give an ability to bear it." In this confident expectation he was not disappointed ; but experienced the same support and consolation in his last trial, as had been vouchsafed to his brother.

His weakness increased about this time. Upon this circumstance he makes the following reflections :—*" This day I have been worse ; and though it was Sunday, I could not attend any place of worship. I was however mercifully much comforted by reading some of our church prayers, &c. They seemed peculiarly sweet to me. May Christ be my hope, my comfort, and all my trust. He is the source of consolation to the poor sinner. May I cordially commit all my concerns to his direction ; for he that spared not his own Son, but freely delivered him up for us all, (for me also,) how shall he not with him freely give us all things !*

About ten months before his death, the following remarks were written : *" It is God's good pleasure that I should be still afflicted with much weakness. What shall I say of my submission ? What of the improvement I have made under these afflictions ? I find myself to have been more deficient than I thought I was. I think this is the greatest benefit. I have received a little greater knowledge of my own corruption, and of the deceitfulness and desperate wickedness of my heart, before the great and eternal God. O Lord, let me not deceive myself in this, through vanity and ignorance. Yet before thee I must confess, that the calls thou hast made to me, and the opportunities offered to me, of weaning my heart from the world, and fixing it on thee, who oughtest alone to be*

the desire and hope of my soul, have been disregarded and slighted to my shame. Where I might have improved, I have neglected it, and when thou hast granted me a peaceful acquiescence, I have spoiled it by my pride, and have grieved the Holy Spirit to leave me again to my own natural darkness, and to the wicked suggestions of my own heart. O Lord, still forbear with me. Thou didst not withhold thine only Son from us: Oh! that with Him, thou wouldest grant me, through the Holy Spirit, a thorough change of heart."

The conclusion of his journal was written about a month before his death, and manifests his state of mind in the view of his speedy dissolution. "It has pleased God to afflict me, with a disease unto death, which was a great surprise as well as shock to me. Have I not had a long warning? But, cease there—Into what a new and awful situation am I now brought! In a few weeks, I shall be in eternity. O what a word, and coming upon a great sinner! I thank God for his unspeakable gift. Through Him I have hope; and though the waters often go over my head, my God shows me the hope of the gospel. I will trust in the Lord Jehovah to the end, for he is my salvation. I have received the greatest affection and care from my friends. I would and do pray for them, that they and I may, through the same grace, arrive in the same glory; and now, O Lord, what remains for me during the short remnant of my life! I know not—thou knowest. I must necessarily suffer now; but be it unto me according to thy word; only grant me thy gracious presence, and the sense of thy love in Christ, and I ask no more. I now commend my soul and body unto thee, for thou hast redeemed them, O Lord God of truth. Amen.

When his disease had confined him to the house, he thought it his duty to abstain from every thing that might

aggravate his disorder, and therefore sat much in silence. He was very desirous of examining carefully into the state of his soul, and lamented to me that he found himself incapable of pursuing a course of self-examination, as he wished, thoroughly to try the foundation of his hopes. He said, he was the more desirous of doing this, as he felt much the corruption of his own heart, and saw with grief the defects of his obedience to God. As I was convinced of his utter inability of pursuing any close train of thinking, and was satisfied of the sincerity of his faith and obedience, I ventured to give him the following advice—After reminding him that he was now called to passive rather than to active obedience, I requested him, instead of labouring to draw comfort from a close examination of his own heart, to cast himself, as a lost sinner, at the feet of Christ, trusting only to his precious death, his merits and intercession. Some time after, he told me he had found great help and comfort from pursuing this advice.

He did not, however, lose sight of the command, "Examine yourselves whether ye be in the faith; prove your own selves," but took an opportunity, as his enfeebled powers would permit, of doing that by degrees, which he could not do at once.

He often wished us to relate to him, any anecdotes of the dying conduct of his two brothers and sisters, who had gone before, and took great delight in hearing of the patience and pious behaviour of a young man, his cousin, who had died in triumph, after a series of complicated sufferings.

When his brother came home to see him, he addressed himself to him thus: "Dont let your thoughts of me interrupt your studies. I trust, that, by the unmerited mercy of God, and through the atonement of Christ, it shall be well for me. Indeed I have been a great sinner, more than you know of, but Christ died for sinners.

Of what consequence is it whether you ever see me again. I hope we are both doing the will of God, and I trust both you and I, and the remainder of our family, shall join with those who are gone before, and be forever with the Lord. Oh! S—— that will be happiness worth striving for, and worth dying for."

At another time, after affectionately kissing his eldest sister who sat by him, "How I love you, and that girl, (looking at his youngest sister,) I feel the separation. I love you better and better, but I have not loved you as I ought. Though I feel the mortification of parting, I shall have better company; you will allow that." Some conversation then passed concerning his brothers and sisters, whom he hoped shortly to meet in glory, which he concluded by saying, "But I think of that the least, (meaning the sight of his friends in Heaven,) I shall see God, (he then dwelt awhile on his attributes,) and Jesus Christ the mediator of the new covenant; I shall see them in all their beauty. I shall be swallowed up in that. I want nothing else."

Throughout the whole of his illness, the grand source of his consolation was the word of God. His debility rendered him incapable of reading or hearing with attention, any considerable portion of scripture at any one time, but he frequently read or heard select portions, on which his mind seemed to feed with delight. Passages exciting to a strong faith in God, through Christ, and to a deep humiliation of soul, were peculiarly pleasing to him.

His desire of being present at our morning family exercises was so great, that he requested to be bro't down stairs, in the arms of two servants, till within a few days of his death. The day before his death the family met to have prayers in his room, which he seemed to enjoy.— During this day, he underwent much bodily pain, and when apparently

much distressed, was heard to say, "God's will be done; patience is best." At another time, "the conflict of death will soon be past." His sister hearing him utter this last expression, said to him, "Christ has gone before, and will support you." He replied with great earnestness, "I believe He will."

In the evening he received the sacrament at his own request, as he had twice before since his confinement to the house; and notwithstanding his extreme weakness, repeated some of the prayers along with the minister. He seemed to bear a remembrance of the most solemn dedication he had made to God, of himself, when a school-boy, and at a very late period of his life was heard to repeat that affecting sentence, "O God, look down with pity on thy languishing, dying child."

A short time before he expired, his youngest sister, seeing him suffer much, said to him, "you will soon be released: To which he replied, "yes, I trust I shall, by the mercy of God." Not long after this, it pleased God to grant him his dismissal from the burden of the flesh, when I trust he entered into the joy of his Lord.

From the Christian Observer.

THE following Memoir will (it is presumed) appear peculiarly interesting to most of our readers at this moment, when the present excellent Emperor of Russia has but recently left our shores.

"Mekepher* Alphery was born in Russia, of the imperial line. When that country was torn in pieces by intestine quarrels in the end of the sixteenth century, and the royal house, particularly, was severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russian merchant. Mr. Bidell, when they were

* So pronounced, though properly spelt Nikephor (Nicephorus.)

of age fit for the university, sent them all three to Oxford, where, the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degrees or not: but it is very probable that he did; since he entered into holy orders, and, in the year 1618, had the rectory of Wooley, in Huntingdonshire, a living of no very considerable value, being rated at less than 10*l.* in the king's books. Here he did his duty with great cheerfulness and alacrity; and, notwithstanding he was *twice* invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble station of a parish-priest.

"In 1643, he underwent the severest trials from the rage of the fanatics; who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and small children out into the street, into which also they threw his goods. The poor man, in this distress, raised himself a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day, having procured a few eggs, he picked up some rotten wood and dry sticks; and with these, made a fire in the church porch, in order to boil them. But some of his adversaries, to show how far they could carry their rage against the Church (for this poor man was so harmless, that they could have none against him,) came and kicked about his fire, threw down his skillet, and broke his eggs.

"After this, having still a little money, he made a small purchase in that neighbourhood, built a house, and lived there some years. He was

encouraged to this by a Presbyterian minister who came in his room, who honestly paid him a *fifth* part of the annual income of the living, (which was the allowance made by the Parliament to ejected ministers,) treated him with great humanity, and did him all the services in his power. It is a great misfortune that this gentleman's name is not preserved; his conduct in this respect being the more laudable, because it was not a little singular. Afterwards, probably on the death or removal of this gentleman, Mr. Alphery left Huntingdonshire, and resided at Hammersmith, till the Restoration put him again in possession of his living. He returned on this occasion to Huntingdonshire, where he did not stay long; for being upwards of eighty, and withal very infirm, he could not perform the duties of his function. Having, therefore, settled a curate, he retired to his eldest son's house at Hammersmith, where, shortly after, he died, full of years and of honour.

"It must be owned, that this article is very imperfect: but the singularity of a Russian prince being a country minister in England, will, we hope, atone for those deficiencies which it was not in our power to avoid."



Extract from a Speech of C. Grant, jun. Esq. before the British and Foreign Bible Society, in 1814.

"THERE is indeed, my Lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence,—not amidst peace and tranquillity; not under the fostering influence of universal approbation; not under skies always serene and suns always genial; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and presages of ill success. It has sprung up with a solidity and strength which ensure duration; and at the same

time with a rapidity of growth which mixes somewhat of awe with our surprise and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate, these are the trophies which we erect—conquests, my Lord, which have in them this of peculiarity, that we may indulge in the contemplation of them with unmixed and unqualified delight. For in conquests of another nature, however justly earned, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity.—We admire, indeed, those extraordinary achievements which have rescued Europe from the most destable of all tyrannies: we dwell with transport on the illustrious men by whom these achievements have been accomplished; and in this instance no praise can be exaggerated, no tribute which a liberated world can offer, can adequately recompense our brave deliverers;—yet in the midst of all this glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence; something which tells us of those, at whose expense this mass of happiness has been attained; of those to whom these acclamations are but the memorials of deeper anguish, and speak only of fathers, and husbands, and brothers bleeding and desolate on the plains of death; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses. In order to contemplate such events with unmitigated satisfaction, we must survey them on a large and general scale—we must look at the vast range of operations, the skill and heroism of the combatants, the mighty interests involved in the struggle; and the

splendour of the success; but we dare not descend into a more minute inquiry,—we dare not analyze this splendour, nor examine of what ingredients the cup of rejoicing is composed.

“But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views. But after having abandoned our imagination to the utmost warmth of philanthropic ardour; after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details, of these triumphs? Griefs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture ever step of our victorious march.

“I may be allowed then, I trust, to express the pleasure I feel at seeing so large and respectable an assembly collected to celebrate this great national festival. My Lord, I have called it a festival; and am I wrong in so calling it?—I appeal to every man who hears me—A festival indeed of triumphant charity, of expansive benevolence; of benevolence diffusing itself to the utmost limits of the habitable globe; not content with those limits, transcending the boundaries of time and space, and pouring forth the exuberance of its blessings over unseen worlds, and the long flight of innumerable ages.

“I rejoice, my Lord, to believe that a zeal for this Society is still

rapidly extending throughout this nation. I contemplate with the utmost satisfaction this great procession, which, gradually crowding its ranks and enlarging its dimensions, now approaches to lay its tribute on the high altar of national benevolence; a procession composed of whatever can command, or attract, or sanctify; composed of princes, and nobles, and senators, the guardians of our constitution, the fathers of our church. I peculiarly rejoice to see those of the most elevated rank, assuming, with respect to this Institution, and others of a similar nature, that precedence which indeed always becomes them, and is always willingly ascribed to them by a loyal and a free people, but which is never so graceful, never so cordially acknowledged, as when it marshals us to deeds of beneficence and public virtue. I rejoice to observe Christians of every denomination, and from all quarters of the kingdom, uniting with one heart round the common treasure of their immortal hopes. Here we assemble on equal terms;—not because we disregard or depreciate the just gradations of social life, that scale of rank and station without which no society can exist; but because we know that this is a cause in which the meanest may lavish his exertions without presumption, and the loftiest without degradation. Here we lay aside for a moment those minor distinctions of faith and discipline by which we are separated; not because we think lightly of those distinctions—and no man, allow me to say, can deem more reverently than I do of the peculiar characteristics of our Established Church; but because we know that this is a cause which is above all distinction; because we know that an hour is approaching, and rapidly too, which will sweep away all these distinctions for ever; because we know that in that hour there will be something which shall survive the wreck and surmount the

ruin; and that, in the midst of that elemental conflict, the sacred doctrines which we profess to circulate, buoyed up by their native excellence, shall rise supreme above the convulsions of expiring nature, and appear in the magnificence of their perfections to the eyes of an admiring universe, still bearing the stamp of divinity, still radiant with the beams of ethereal beauty, still overflowing with the consolations of celestial wisdom and goodness, still forming the delight, and hope, and triumph of all the intelligent creation of God."



For the Churchman's Magazine.

St. Paul before the Sanhedrin.

Acts xxiii. 6. *But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead am I called in question.*

PERHAPS this apostle's skill in the management of men, by touching 'the ruling passion,' is no where more conspicuous, than in his conduct before the Jewish Sanhedrin. The captain of the Roman guard stationed at the castle, had twice rescued him from the hands of the mob; but judging from their clamours that he had committed some great offence, he proceeded to take the administration of justice into his own hands; "and bade that he should be examined by scourging, that he might know whereof they cried so against him." Paul's knowledge of the Roman law quickly helped him out of *this* difficulty, and the commander's illegal proceedings were effectually checked by the question, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Both of them well knew, that the privileges of a Roman citizen exempted him from being either scourged or bound:—"facinus est vinciri civem Romanum, scelus, verberari"—much less could he be scourged *uncondemned*. The commander was therefore obliged to

refer him to the high council of the nation, whom he ordered to assemble that they might take cognizance of his crimes.

Paul soon discovered that in exchanging the mob for the Sanhedrin, his chance of obtaining justice was but little improved. The extraordinary success of the Gospel in Jerusalem, and the known activity of Paul in promoting it, combined to prejudice his judges against him; and his fate would probably have been a hard one, had not the circumstances that occurred in his trial, given him an opportunity of escape. He stood up, however, undaunted, and intently eying the council, began his exordium with observing, that "he had lived in all good conscience before God until that day." This seems to have been very grating to the ears of the high priest, coming as it did from one who was notoriously a disciple of Him, whom they had crucified as a malefactor. Paul's reply was warm, and perhaps intemperate—the judges were incensed—and he saw no prospect of a favourable issue, till he perceived that one part of the Sanhedrin were Sadducees, and the other Pharisees, when his quick invention served him with an expedient. "Men and brethren," said he, "I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead am I called in question."

It must be confessed he showed not a little of *the wisdom of the serpent*, in throwing this apple of discord amongst his enemies, and thus obtaining that safety from their *divisions*, which he hoped in vain from their *justice*. He well knew the difference of their tenets, and the intemperate zeal with which they maintained them; and that he had only to announce himself an advocate for the doctrine of the resurrection of the dead, that bone of contention between the sects, to turn their rage from himself against each other, and secure

the protection of the party whose opinions he supported. Such, indeed, was the consequence: and a very hot and indecent dispute succeeded; in which the Pharisees showed themselves wonderfully softened towards the prisoner, and suddenly became scrupulous and conscientious to a degree, which, in their circumstances, bordered on the ridiculous. *We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.* A few minutes before, and they could find no good in him—he was the disciple of a hated sect; and hated by none more cordially than by the Pharisees. But no sooner had he touched upon the heretical opinions of the opposing sect, than the consequences happened which he had foreseen and intended. Discord pervaded the council—all their old animosities revived; "and the scribes that were of the Pharisees part" became as furious for acquitting, as they had been before for condemning him. Such a magical controul has party feeling over minds heated with contention.

There is a *tact*, the property of minds of a high order, which enables its possessor to discern the advantage of circumstances, and turn them to good account. That Paul possessed it in an eminent degree, is manifest from his behaviour in new and difficult situations, and the dexterity with which he adapted his topics to the comprehension or previous habits of those he wished to gain.—In a Jewish Synagogue, he reasoned with them out of "the Law and the Prophets," "opening and alledging," from documents received by them as authoritative, "that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom he preached unto them, was Christ." He could address an assembly of Athenians from a text inscribed on one of their own altars, when he knew that a sentence from scripture would have no weight with

them—thus, without any sacrifice of principle, adapting himself to the circumstances of his hearers, that “by all means he might save some.”

I have often thought that such little biographical narratives as the foregoing, which have no particular bearing on the general design of the New Testament, tend very much to strengthen our belief in its authenticity. It is true we do not stand in need of their aid; but it is pleasant to see light flashing from all directions on a book, in which all our hopes are deposited. An impostor, who sat down to forge a history from the productions of his own brain, would scarcely have devised such an expedient for disengaging his hero from a council of judges, nor of introducing a band of soldiers to save him from being “pulled in pieces” by an *ecclesiastical* court. History tells us, however, that all this was in exact accordance with the spirit of the times. Corruption and violence had pervaded the Jewish people; and the Sanhedrin, from being an awful court of justice, had degenerated into a factious and turbulent mob.

Infidelity is indeed but another name for *ignorance*; for I presume the case is not to be found of a man, who, with a *thorough* acquaintance with the proofs of Christianity, remained a *theoretical* unbeliever. But ignorance and hardness of heart, form a barrier not easily surmounted; and he who is cased in this seven fold armour, may be considered as proof against every touch, but that of the hand of God.

S.

For the Churchman's Magazine.

Connecticut Seabury Professorship.

THE establishment of the Theological Seminary of the Protestant Episcopal Church in the United States, on a respectable foundation, is an object of the first importance; and if it be carried into full effect,

will be of distinguished usefulness to the future Church.

It is desirable that each diocese should have its proper share of influence, in the management of this institution. With a view to this object, its constitution provides that any diocese which shall have endowed a Professorship, shall have the right to designate its name, and to nominate the professor for ever. In coincidence with this provision of the constitution, a number of the Clergy and Laity of the diocese, convinced that theological education, on a liberal and extended plan, is indispensable to the respectability and prosperity of the Church, and desirous that Connecticut should assume that rank and character in the patronage of the General Seminary, which she has sustained in other respects with so much reputation, have resolved to take immediate measures for the endowment of a Professorship, to be denominated the “Connecticut Seabury Professorship.” By the endowment of this professorship, the Church in Connecticut will contribute what is properly due from her, towards placing the Seminary on a permanent basis; and, at the same time, erect a monument to the memory of Bishop Seabury, to whose great powers and unwearied labours, she owes, under God, almost her very existence.

Connecticut Episcopalians are solicited to patronize the Seminary, on the ground of its location amongst them, and the interest which they, as Churchmen, must feel in its prosperity. The object in view is so important, and so intimately connected with the honour of the Church in this diocese, and the welfare of the Church throughout the country, that they will not fail to be zealously interested in its accomplishment. When it is recollected, that we are dependent on the Providence of God for all our possessions, it cannot be doubted but that we are bound to contribute as

he has prospered us, to the attainment of those objects, which are so nearly related to his honour and glory, and to the great interests of his church. It is an honour to be distinguished for munificence in the cause of the Redeemer. The reflection that we have done what was in our power, to promote the cause of piety and learning, and thereby to ensure the usefulness and respectability of the ministry of reconciliation, will be a source of satisfaction more durable than time. Liberality in this great cause, will receive the commendation and gratitude of men, and the smiles of the divine favour, while we continue to be interested in scenes that are transient and uncertain.—And may we not now anticipate the complacency and joy with which we shall look back on this munificence from the world of retribution: and will not this anticipation afford more real happiness, than all those pleasures and gratifications, to which so large a share of the abundance wherewith God hath blessed us, is now devoted? Let us view this subject, as it is connected with the great interests of souls, by providing a pious and learned ministry; and as immortal beings, who, after a few short years have rolled away, are to enter upon an eternal state, where the recollection of what we may have done here, will beatify, or embitter our condition for ever, and we shall feel the responsibility which rests upon us. Much is expected from the well known zeal of Connecticut in the cause of sound piety and learning. Her character, so elevated in other respects, will be sustained in this. We rely with confidence on the exertions of Churchmen to accomplish an object, which will reflect so much honour upon them, and be of such permanent usefulness to the Church in this state, and throughout this country. Others have made exertions, which have been crowned with eminent success; and by their

munificence, directed to objects of this description, have gained for themselves names which shall descend to the latest generations, as the patrons of learning and piety;—names which shall be had in remembrance after the laurels of the conqueror have faded, and his glory has been forgotten. Let us imitate the noble example of their beneficence in the cause of God and religion. Let us sacrifice the toys and trifles of life, that we may place ourselves among the foremost and most engaged in this glorious cause. Let us be found among those benefactors of mankind, who have contributed, as God has blessed them to the prosperity of Zion. What we may now give to this interesting object, will not be a present benefit only. While we are privileged to see the good to which we have been instrumental, already beginning to operate in our day and generation, it must be a source of satisfaction to reflect, that we are making provision for securing to our beloved Church the benefit of a pious and able ministry, when we shall be no more.

A CONNECTICUT CHURCHMAN.



Theological Seminary.

It is well known to most of our readers, that in the General Convention of 1817, resolutions were passed establishing “a General Theological Seminary,” which was fixed at that time in New-York; and that it was reorganized by the last Convention, and removed to New-Haven. As the Resolutions on this subject may not be accessible to all, we publish them as a proper introduction to the notices which will appear from time to time in our pages, relating to the success of the Institution. We can assure our readers, that the grand object of providing an able and well educated ministry, will be constantly kept in view, till ample provision has been made for this purpose, in the

liberal endowment of the present Seminary. We know there is wealth enough in the Church to answer all its demands, and we trust in God it will not be withheld.

—
Resolutions of the General Convention passed in 1817.

Resolved, That it is expedient to establish, for the better education of the candidates for holy orders in this Church, a general Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and controul of the General Convention.

Resolved, That this Seminary be located in the city of New-York.

Resolved, That — persons be appointed by the House of Bishops to visit the several parts of the United States, and solicit contributions towards funds for founding and endowing such an institution.

Resolved, That a committee be appointed, to consist of the presiding Bishop, and the Bishops of this Church in New-York and New-Jersey, with three clergymen, and three laymen, to be appointed by the House of Clerical and Lay Deputies; which committee shall be empowered to receive and manage such funds as shall be collected—to devise a plan for establishing and carrying into operation such an institution; which plan shall be communicated to the several bishops of this Church; and in the event of sufficient funds being obtained, if a majority of the Bishops shall have approved the plan, to carry it into immediate operation.

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Resolutions passed in General Convention, 1820.

1. *Resolved*, That the Theological Seminary instituted at New-York under the authority of the last General Convention of the Protestant Episcopal Church of the United States,

be transferred to, and located within the city of New-Haven, in the Diocese of Connecticut.

2. *Resolved*, That the management of the said Seminary, be and is hereby vested in a Board of Trustees, which shall consist of the Bishops of the several diocesses within the United States—of twelve Clergymen and twelve Laymen—to be appointed by the House of Clerical and Lay Deputies, at every meeting of the General Convention; any seven of whom shall be competent to form a Board for transacting business.—They shall have power to collect and manage funds for the benefit of the Seminary; to appoint Professors and Teachers therein, and prescribe their duties; regulate the admission of students, and prescribe the course of studies to be observed by them, not inconsistent with the Canons, and the course of studies which is or may be established by the House of Bishops; to make such by-laws and regulations, as may be necessary for the government of the Seminary; and generally to take such measures as they may deem essential to the prosperity of the institution:—Provided, that the sums subscribed and collected in pursuance of these resolutions, and of the resolutions on this subject, passed at the last Convention, shall be carefully vested in some secure and productive fund, and shall remain inviolate and untouched, except for the purpose of erecting suitable buildings for the accommodation of the Seminary; and that the interest only of the said capital shall be employed for the compensation of Professors, or other current or annual expenditure, except that they may continue and provide for, the present Professor. The said Board of Trustees shall have power to fill vacancies which may occur, by death, removal or resignation of any clerical or lay member thereof; and it shall be their duty to make a full and de-

tailed report of their proceedings, and of the state of the Seminary, to the next General Convention.

3. *Resolved*, That the Bishops of the several diocesses within the United States, and where there is no Bishop, the standing committee of the diocess, be, and they are hereby earnestly and respectfully requested to adopt such measures as they may deem most advisable to collect funds in aid of the Theological Seminary, and to cause the same, when collected, to be transmitted to the Treasurer of the Board of Trustees.

When these Resolutions were sent up to the House of Bishops for concurrence, they subjoined the following declaration :—

“The House of Bishops inform the House of Clerical and Lay Deputies, that in concurring in the resolutions relative to the Theological Seminary, and its removal from the city of New-York, they deem it proper to declare, that they do not mean by this concurrence, to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocess or diocesses, for the establishment of Theological Institutions or Professorships; and, farther, they deem it their duty to express the opinion, that the various sums subscribed, having been thus subscribed under an act of the General Convention establishing the Seminary in New-York, the subscribers who have not paid, are not now bound, except they think proper, to pay their subscriptions; the institution being removed to a different city.”

The following persons were appointed Trustees.

CONNECTICUT.

Rev. Daniel Burhans,
Rev. Harry Croswell,
Rev. Birdsey G. Noble,
Hon. Jonathan Ingersoll,

Hon. Samuel W. Johnson,
Nathan Smith, Esq.
Richard Adams, Esq.

MASSACHUSETTS.

Rev. Samuel F. Jarvis, D. D.
George Sullivan, Esq.
David Sears, Esq.

RHODE-ISLAND.

Rev. Nathan B. Crocker.

NEW-YORK.

Rev. Jonathan M. Wainwright,
Isaac Lawrence, Esq.

NEW-JERSEY.

Rev. Charles H. Wharton, D. D.

PENNSYLVANIA.

Rev. Jackson Kemper,
Rev. George Boyd,
William Meredith, Esq.

MARYLAND.

Rev. William E. Wyatt, D. D.
Francis S. Key, Esq.

VIRGINIA.

Rev. William H. Wilmer, D. D.
Hon. Bushrod Washington.

NORTH-CAROLINA.

Duncan Cameron, Esq.

SOUTH-CAROLINA.

Rev. Christ'r. E. Gadsden, D. D.
William Heyward, Esq.



Theological Semindry.

THE readers of the *Churchman's Magazine* will be happy to learn that the Theological Seminary, established by the General Convention of the Protestant Episcopal Church, and located in the city of New-Haven, has gone into active and successful operation. Fourteen Students, from various parts of the Union, have already joined the Institution, and several more have signified their intention of joining it at the beginning of the next session. Vigorous exertions are making for the purpose of procuring funds towards its endowment;

and the liberality which has already been manifested in its favour, affords a pledge that these exertions will be crowned with success. A few generous individuals, in the city of New-York, have laid a valuable foundation for a Theological Library. Their donations of books have been of the best kind—some of them extremely rare and expensive. And at the opening of the next session, it is expected that the Library will contain more than eight hundred volumes of choice books, exclusive of five hundred volumes deposited for the use of the Students, by an individual of Connecticut.

The first term of study in the Seminary closed on Thursday the 14th ultimo, at which time there was a public examination of the Students. The studies of the term are detailed in the Report of the Professor, which we subjoin to this article. The Students acquitted themselves in their examination, in a way highly satisfactory to the gentlemen who attended, and in a manner that reflects equal credit on their own industry and talents, and on the faithfulness and ability of their instructor.

We congratulate the Church at large on the favourable circumstances under which this Institution has commenced its operations; and we hail the day as not far distant, when our Church shall be not less distinguished by the learning and zeal of her Ministry, than she is by the purity of her doctrine, and the excellency of her polity.

Professor Turner's Report.

To the Trustees of the Theological Seminary of the Protestant Episcopal Church.

GENTLEMEN,

The first term of study in the Theological Seminary having come to a close, the Professor begs leave respectfully to report:—

That he entered on the duties of his office on the 7th day of Septem-

ber last, and since that time has pursued with the pupils of the Institution, the following course of studies. The Criticism of the Greek and Hebrew Texts, comprehending accounts of the most important versions and editions of the Bible, together with discussions on the Vowel Points, Targums, Talmuds, &c.—All those parts of Jewish Antiquities which tend to illustrate the Pentateuch:—The Pentateuch itself, which has been carefully read in the Septuagint version, and compared with the Hebrew text; the variations having been in general pointed out, and where it was found practicable, accounted for. Besides various Commentators and Critics, the works of *Marsh, Prideaux, Gray and Jennings* have been used as text books.

The constant occupation of his time has prevented the Professor from being able to prepare many written Lectures. It has been his care, however, always to accompany the recitations with remarks designed to illustrate the subject; and he has read to the Students several discussions, curious as well as useful, translated from the Latin of *Bochart*. In consequence of the impossibility of obtaining suitable Hebrew Grammars, the students have made but little progress in that language. Two of them, Messrs. Schroeder, and W. L. Johnson, had prosecuted it to a considerable extent before they entered the Seminary.

In addition to these studies, some of the pupils have read *Pearson on the Creed*. Their wish to pursue Systematic Theology at this time, was acceded to, from the consideration that they had been pursuing studies in divinity between one and two years before they entered the Seminary, and were apprehensive lest they should not be able to continue in it long enough to complete its regular course.

The Students have also attended the instruction of the Rt. Rev. Bish-

op Brownell, since his residence in New-Haven, in the department of Composition and Pulpit Eloquence.

At the opening of the Institution, nine Students attached themselves to it, viz. David Botsford, A. B. of the diocese of Connecticut; Augustus L. Converse, A. M. New-York; John M. Garfield, A. B. Connecticut; Richard Haughton, A. B. Connecticut; Bennet L. Glover, A. B. Connecticut; William L. Johnson, A. B. and Samuel R. Johnson, A. B. New-York; Seth B. Paddock, A. B. Connecticut; and Frederick Schroeder, A. B. Maryland. Since that time there have been added, Robert Croes, A. B. of New-Jersey, on the 18th September; Francis Rutledge, A. B. South-Carolina, on the 19th; Mr. Lemuel Hull, of Connecticut, on the 22d; Peter Van Pelt, A. B. of Pennsylvania, on the 26th; and Franceway R. Cossit, of New-Hampshire, on the 1st of November. I regret to be obliged to add, that Mr. Van Pelt, whose general state of health is very delicate, became too unwell to pursue his studies, and left New-Haven for his residence in Philadelphia, about three weeks ago. Mr. Cossit also was obliged to set out on a journey to North-Carolina before the end of the term, and obtained leave of absence.

I am, Gentlemen,
with great respect,
your obedient servant,
SAML. H. TURNER.
New-Haven, Dec. 14, 1820.

POETRY.

From the Christian Observer.

LITANY.

SAVIOUR, when in dust to thee
Low we bow the adoring knee,
When repentant to the skies,
Scarce we lift our streaming eyes;
O, by all thy pains and wo
Suffered once for man below,
Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness,—
By the dread, permitted hour,
Of the insulting tempter's pow'r—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Lazarus slept,—
By the boding tears that flow'd
Over Salem's lov'd abode,—
By the anguish'd sigh that told
Treachery lurk'd within thy fold,—
From thy seat above the sky
Hear our solemn litany!

By thine hour of dire despair,
By thine agony of pray'r,
By the cross, the nail, the thorn,
Piercing spear, and tort'ring scorn,—
By the gloom that veil'd the skies
O'er the dreadful sacrifice,—
Listen to our humble cry,
Hear our solemn litany!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O from earth to heaven restor'd,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

Answers to Correspondents.

B. I.; B. R.; B. D.; and B. S.—the pieces of P. A. C. and the "Oration," have been received.

The poem of *Simplicius*, and the essay of *Eremus*, are under consideration.

We regret that the piece on the Christian Ministry arrived too late for insertion. It will appear in our next.

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THE reader is herewith presented with the first Number of the CHURCHMAN'S MAGAZINE, of the *New Series*. Subscription papers were issued during the last summer; but the publication was delayed till the commencement of the present year, for the accommodation of those, who were already subscribers to other Magazines, but who might wish to exchange them for a publication issued in their own State.

As the publisher is furnished with materials free of expense, he is enabled to furnish the Magazine at a price *one third less* than any similar work in the United States.

The publisher feels confident that the respectable gentlemen who are engaged in editing the work, will spare no pains to render it both interesting and useful; and to the Reverend Clergy, who, by their vote in the last Convention, gave birth to the design, he looks with confidence for aid and influence in carrying it into execution.

S. LINCOLN.